

# THE LILY

DEVOTED TO THE INTERESTS OF WOMAN.

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EDITOR AND PUBLISHER.

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## CHRISTIAN, 1853.

For the Lily.

Mid long, dark ages of Prophetic gloom,  
And centuries of Night—a sudden radiance  
Gilds the Eastern skies, and the bright Star of  
Hope  
Dawns untroubled glory on the world.

Behold, the morning dawns!  
That morn of mornings ushers into life  
A babe—the holy child of Bethlehem.

Relentless time—"with ceaseless course"  
And ruthless Power, L'Orient hath swept,  
Destroying Kingdoms—crushing Palaces,  
Overwhelming with his dread, resistless flood  
The humble city's consecrated dome,  
Where MARY smiled upon her infant Son,  
With a young mother's love.

Still the bright star of Bethlehem shines undimmed,  
Mid all the mighty crash. Its rays Divine,  
Awake to Heavenly themes the Christian Lyre,  
The glow of gratitude—the hymn of praise,  
Redeeming love—peace to the mourner,  
Freedom to the slave—joy to the sorrowing,  
Victory o'er sin and death—and Heaven gained.  
All blend into a chorus of sweet themes  
To soothe the Savior's brow.

The anthem often sung will never tire.  
Love, Hope and Mercy, with sweet Confidence  
Round Faith's anchor with unshaken grasp,  
Give Christian love to hunger o'er the page  
Of Holy Writ, and trace His spotless life  
From the rude manger-bed to Calvary.

Rejoice the Lamb of God! in His young morn,  
Pursuing His path in childhood's dawn;  
His love to do His Father's Will,  
And thus the heaven-born mission to fulfil.

Kingdoms and empires are founded:  
The nations rule—Imperial Rome is great;  
The world is in the hands of the strong;  
And Christ, the favorite from a rustic throng  
Of humble fishermen.

And when the world's great power is laid low,  
And the world's great power is laid low,  
And the world's great power is laid low,  
And the world's great power is laid low,

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And the world's great power is laid low,  
And the world's great power is laid low,

O, Wondrous Love! O, Sympathy Divine!  
Bright Star of Bethlehem forever shine!  
O, lead us beams of Heaven's celestial hue,  
To guide us safe through earth's enchanted  
grounds.

To realms where everlasting bliss abounds.

On this, thy natal day, may songs of praise  
From every consecrated altar rise,  
Like incense and perfume from flowery fields  
To the incarnate God. O, Savior, heed us,  
Grant us the Christian's blessing—precious boon,  
O, teach us while we tread earth's thorny maze,  
Like Thee to bear the Cross—then with Thee  
Wear the Crown.

EUPHROSINE.

The following is in reply to a sermon  
delivered by Rev. Mr. SUNDERLAND, of  
Syracuse, some two months since. It is  
from the pen of a lady residing in that  
city:

## THE WOMEN'S RIGHTS QUESTION.

(Correspondence of the Syracuse Star.)

DEAR SIR:—"The woman shall not wear  
that which pertaineth unto a man; neither shall  
a man put on a woman's garment: for all that do  
so are abomination to the Lord thy God."

The above was the text taken by a  
divine of this city, for a sermon against  
the recent movement technically called the  
"Woman's Rights Convention." The  
divine asserts first, that "there are folks  
now-a-days who have made such pro-  
gress that what was set up in Moses' time  
has become in their estimation very much  
disputed." It would seem that this  
very progress had been made eighteen  
centuries ago, when one Paul asserted  
that the law had been changed, and that  
had perfection been made by the Leviti-  
cal priesthood, (under which the people  
received the law) no change would have  
been necessary either of priesthood or  
law: also that "the commandment going  
before was disannulled, for the weakness

and unprofitableness thereof: see 2d  
Corinthians, 3: 7-11; Heb. 7: 11, 12,  
18, 8: 13. The words of Christ himself  
show that the Mosaic laws were by him  
abolished, as the following passages  
show. "Ye have heard that it hath  
been said by them of old time, Thou shalt  
not forswear thyself, but shall perform  
unto the Lord thine oaths; but I say  
unto you swear not at all:—Ye have  
heard that it hath been said, an eye for  
an eye, and a tooth for a tooth. But I  
say unto you that ye resist not evil;"  
and many other passages might be quo-  
ted to prove the same point. In fact the  
progress has been so great that the learn-  
ed divine himself has been drawn into a  
casting aside many laws "set up in Mo-  
ses' time." He being one of the priest-  
hood does not minister in a robe whose  
hem is trimmed with bells of gold, nei-  
ther does he wear a bonnet of fine linen,  
still less regard does he pay to the sac-  
er sanctity of the seventh day, recorded  
Ex. 35: 2, 3, but following the example  
of the progressive Paul, Acts 21: 26, he  
preaches on the first day of the week.  
Neither does he deem it incumbent on  
him to command his flock to heed the com-  
mand, Dent. 22: 6, 7, 8, 11, 13, "stop,  
I may err." The twelfth verse reads  
"Thou shalt make thee a fringe upon the  
four quarters of thy vesture, wherewith  
thou coverest thyself." I think perhaps  
we see an approximation to obeying this  
command in the recently introduced of  
gentlemen and women to wear  
themselves in the same style of  
divine may heretofore have directed  
laborers in the vineyard of the Lord.

But even excluding this last  
think we have sufficiently demonstrated  
that "the folks of progress now-a-days"  
include the learned divine among their  
number. The Convention is attributed  
to have arisen by progressive steps, the  
"start being a few incipient alterations  
in the clothes." Of the thousands at-  
tending the Convention, but four or five  
wore the obnoxious costume; and of  
these, but two took a part in conducting  
its proceedings. The great majority of  
the ladies were elegantly and fashionably  
dressed.

The fear so elegantly expressed by the  
divine "that everything is to be turned  
topsy-turvy and in the universal confu-  
sion nobody can tell which is which"  
would never have originated, had not  
men in their attempts to acquire feminine  
resemblance, progressed past both na-  
ture's law, and the law of Moses, Lev.  
19: 24, 21: 5, forbidding men to shave  
or "mar the corners of their beards."—  
The beard was intended as a distinguish-  
ing feature between the sexes, and when  
it is removed it is frequently difficult to  
believe that the assumed man is not a  
woman in masquerade. I presume the  
Reverend gentleman will admit that ac-  
cording to his definition of sphere and  
rights, the men who shave are intruding  
on a woman's sphere and violating her  
rights, and deserve to be punished.

Clothing was not given to mankind as  
an end but as a means to an end. It  
was not given to them for purposes of os-  
tension: it was not given to them to  
gratify personal vanity or to deter them  
from the use of their body or limbs. It  
was given as a means to moderate the  
effects of heat and cold on the human  
frame, and the objects sought by it have  
been defined to be—

- 1st. To guard against cold.
- 2d. That it may be put on and removed with the least trouble.
- 3d. That it may possess the most graceful form consistent with the above conditions.
- 4th. That the materials be of the best kind to accomplish these conditions, with the greatest facility for cleanliness.

We have a record of the first clothing  
worn by mankind. A good while pre-  
cious to Moses' time a man and a woman  
were placed in a garden. They were  
ignorant of the difference between good  
and evil, and were forbidden by their  
Maker to partake of the fruits of a cer-  
tain tree which would give this knowl-  
edge. This commandment they diso-  
bed; their eyes were opened, and the  
first act performed after this enlighten-  
ment was the making themselves cloth-  
ing precisely alike, Gen. 3: 7, "and they  
sewed fig-leaves together and made them-  
selves aprons." Shortly after this act the  
Lord God entered the garden and after  
some conversation with the disobedient  
couple, He made articles of clothing for  
them precisely alike, Gen. 3: 21, "Unto  
Adam also and to his wife did the Lord  
God make coats of skins and clothed  
them." There is not only presumptive,  
but positive proof that the Lord God de-  
signed males and females to dress alike;  
and also proof that the act performed by  
Adam and Eve in clothing themselves  
like, was done from a knowledge of  
good. The clothing of primitive nations  
was the skins of animals. The clothing of  
the aborigines of this country was made  
of skins and very similar in form for  
both sexes. The costume of the Turks,  
Chinese and many other nations is simi-  
lar for each sex. The costume of the  
ancient Romans was the toga or gown, a  
large garment covering the whole person  
and worn by both sexes. A person at-  
tempting to define the peculiar style of  
clothing by some considered as pertaining  
to either sex, would continually find  
himself mistaken. We see a constant tendency  
of the mistress-fashion to assimilate the cos-  
tume of the two. We have cloaks of  
the same material and appearance for the  
two sexes. At one time we have coat  
sleeves for ladies; at another flowing  
sleeves for gentlemen. Ladies' dresses  
are worn with vests and cravats, while  
gentlemen appropriate shawls. Sacks  
are worn by each, similar in style, while  
many other articles are alike for each.—  
The peculiar dress for each depends very  
much upon the whim of the age.

When hats were first introduced and  
adopted by the clergy, this article of  
dress was considered an unwarrantable  
indulgence. Councils were held and  
regulations were published forbidding  
priests to appear abroad wearing a hat,  
and they were strictly enjoined to keep  
to the use of hoods made of black cloth. In  
fact the text taken by the Reverend gen-  
tleman does not forbid similarity of cos-  
tume, but simply requires each sex to be  
particular in discriminating which gar-  
ment "pertaineth" or belongs to each  
person. A great reform is needed in  
dress to permit the "development of the  
form of which nature has given the  
germ."

A word in regard to the Reverend  
gent's No. 2. The inquiry made as to  
nature itself teaching it to be a shame  
for men to have long hair is not answer-  
ed. In what way, may I ask, does na-  
ture teach the shame. The hair of men  
does not quit growing at a certain age,  
or wien of a certain length, and the laws  
that govern its growth are in every re-  
spect similar to those that govern the  
growth of woman's hair. And assured-  
ly if we look among the brute creation  
we find no such teachings of nature.—  
The mane of the lion equals in length  
that of the lioness, while the hair of do-  
mestic animals teaches no difference.—  
We have presumptive testimony that the  
Savior wore long hair; he was called a  
Nazarene. Now the Nazarenes were  
under a vow not to shave either hair or  
beard, and Christ would not have been  
called a Nazarene if he had not have  
followed this usage. In his Nos. 3, 4, 5,

6, the views of the divine agree in many  
points with those of the persons whom  
he opposes. Some points he leaves an  
open question and others he does not  
appear to feel satisfied of having proved.

The views of the divine in his divi-  
sions 7 and 8 elude somewhat. In No. 7  
it is stated that "woman" has the privilege  
of an intelligent, responsible and moral  
being, within her appropriate sphere, to  
believe in the Christian religion, to trust  
in Jesus Christ as her Savior, to acquire  
knowledge, and to do deeds of benevo-  
lence."

No. 8 states that man is the represen-  
tative of the woman, and that she has  
no right to do anything within the limits  
of the marriage vow without his permis-  
sion, because he becomes responsible for  
her acts. What religion is this which  
makes a man responsible for the acts of  
a fellow-being, and compels woman to  
ask permission of another to do her duty?  
It is Judaism. It makes every married  
man a scape goat upon whose back  
the priest at marriage saddles the sins of  
another. It is an absurdity. It makes  
every married man a Vice-gerent of God  
on earth to whom his wife is accounta-  
ble. But no such fearful responsibility  
is thrown upon man: no accountability  
to man required from woman, as we see by  
reading the following in connection with  
certain other passages: "This is a great  
mystery but I speak concerning Christ  
and the Church." An article of the Ma-  
homedan creed, namely a belief in des-  
tiny, seems to have incorporated itself  
with the previous religious views of the  
divine. The passage claimed as fixing  
the prerogative of authority with man  
requires no "nimble changing" to be un-  
derstood, it is so plain that "he that runs  
may read."

"Thy desire shall be to thy husband  
and he shall rule over thee." Genesis 2:  
16. This speech was made to Eve—not  
Adam—and is literally a prophecy to  
Eve alone, and does not refer specifically  
or by implication to her posterity. The  
passage brought from the Epistles to sus-  
tain the position of woman's subjection  
needs to be read in connection with Gen-  
esis 5: 1, 2. "Male and female created  
he them and he called their name Adam."

But what authority can be brought to  
prove that "our first Mother was bound  
to consult her husband." By the divine's  
own confession this is an open question,  
and he does not even attempt to prove  
any such obligation previous to the fall.  
The argument of the "solecism in the  
principles of franchise" to be caused by  
allowing both a man and his wife to  
vote comes with an ill grace from an up-  
holder of American slavery, in which  
institution the master casts votes both for  
himself and his slaves.

The sublime phraseology occasionally  
used by the learned divine, deserves no-  
tice for its classic beauty, and causes  
him to rank second to none in pulpit or-  
atory. Who will attempt to vie in rhet-  
orical eloquence, and purity of expres-  
sion with the "example to youth" given  
in the passage "placing a woman and a  
man alternately on the back of the don-  
key of public affairs, and causing the  
two elements of humanity to go hip-ti-  
hop on the journey of time!" Shade of  
Massillon draw near!

The charge of infidelity against the  
pioneers of new views on any subject, is  
nothing singular in the history of the  
world. Copernicus, Galileo, Harvey,  
Luther, Calvin and a host of others en-  
countered similar opposition, and their  
opinions are now received by the very  
persons loudest in the present outcry. It  
is impossible for any person to guard en-  
tirely against the malicious tongues of  
ignorant sophists, or to prevent the re-  
proach from being believed by a great  
many. Although we have no systema-

tized inquisition, yet let a few prominent or notorious persons direct the opprobrious cry of infidelity, with kidnap abuse and misrepresentation and a multitude of thoughtless people join the assault. So far from yielding to a popular outcry, the questions should be examined coolly, as mankind, from natural vanity and self conceit, are liable to consider those who differ from them as influenced by some other motive than reason and sound principle. It was a remark by Dr. CHANNING, worthy of remembrance, that "intolerance always shelters itself under the garb of religious zeal, and that the espionage of bigotry may as effectually close our eyes, and chill our hearts as an armed and hun dred-eyed police." Christianity teaches us to love our neighbor as ourselves, and to do to others as we would be done by: but it does not teach us to sacrifice ourselves and children to the luxury and ambition, bigotry or prejudice of others. The perfect equality of man and woman is a great human question, pregnant with immortal fruit, and bearing in its bosom the well springs of moral and intellectual life; the blended destinies of mankind. The very fact of Women's taking an united stand in favor of any radical change, is of itself an evidence of the need of reform; and a proof of their capability for understanding, directing and deciding on the questions involved in that change; and as God gives no powers to remain dormant, it proves that their capacities were given for no other purpose than that they might decide for themselves as to the right. She who neglects to do this, buries her talent in the earth. She who neglects to do this sells her birthright for a mess of Pottage.—She who neglects to do this sows to the winds her heaven-born gifts and in return will reap the whirlwind. M.

#### INDIVIDUAL EFFORT.

BY MARY C. VAUGHAN.

There is nothing which strikes me more painfully as I go from place to place in my Temperance labors, than the feeling of irresponsibility which manifests itself among women everywhere. They will acknowledge their responsibility in words, in reply to argument or exhortation, but they can but in few instances be made to feel it, or be so roused as to seem willing to assume it in reference to any of the great reform movements of the day. In regard to the movement of women toward promoting the Temperance cause, which as an agent of the Women's N. Y. State Temperance Society I am at present engaged in, I find almost every woman ready to concede, "that it is good to abstain from drinking, &c., &c., but I don't know how to do anything of the kind," or "I think some older, richer, or more influential woman should take the lead," or, "I have never suffered from the intemperance of any of my friends, but Mrs. A. has, and she ought to be the first to move."

Now we want to impress upon women the sense of their own individual responsibility, their individual obligations to the performance of duties which they cannot delegate. It would seem to the reflecting mind that any woman who ever takes the trouble to think, would perceive that man, her self-styled representative, does not perform all the duties she owes to the world, else would the state of society be far different. I do not wonder that women are so timid at the thought of assuming responsibilities. Man has so long made a pretence of bearing off the load upon his brawny shoulders that she fears to take them upon her more delicate ones. But in a rightly organized state of society each sex could bear its own duties easily; and there is now, nothing to hinder but a wrong public opinion.

In saying boldly and plainly that woman cannot delegate any of her duties, I no doubt expose myself to contemptuous opposition, but I believe it to be true. I would not advocate the idea that her sphere of duty outside the home circle was precisely that of man, because I do not believe it to be so. I only assert that she has other duties, and that there is no more indecency or unwomanliness attending their performance, than in those belonging to the old and narrow routine. And being duties she has no right to neglect them, or shrink behind others of her own sex, making their neglect her excuse for idleness.—I cannot appreciate or understand the timidity which can keep woman silent and inert, while such an evil as Intemperance is abroad in the land, and may wither, at any hour, the fairest blossoms of her happiness. It would seem that to every wife, mother, daughter, or sister the thought that "my husband, my son, my brother or father, may soon become a victim of the demon of the still," would be sufficient to arouse them to exertion, even if the whole great brotherhood of mankind had not as well its claim upon their generous effort.

It is only the deep and widely diffused sense of individual responsibility that can lead to effective combined effort. And effort is needed now, perhaps more than ever before, if we would have society and our homes protected from the desolations which the liquor traffic inflicts. Public opinion needs to be intensified and concentrated upon this point. We need the active labors, the strained nerves of every temperance man, and every temperance woman in the State to bear

upon the subject of a prohibitory law; and we hope there are but few who will be found unwilling, if fully tested, to lend their individual efforts to so important a work.

Its consummation will be a glorious one, but it can only be hastened by the efforts of individuals. WAVERLY, Tioga Co., Dec. 18, 1852.

### THE LILY.

SENECA FALLS, N. Y., JANUARY 1, 1853.

#### THE PAST AND THE FUTURE.

In entering upon the fifth year of our editorial life, and, as it were, starting anew in our enterprise by the change made in the form of our paper, and the more frequent publication, we feel to glance backward and take a brief review of the past, that we may be the better prepared for future labors.

Four years ago, on the first of January, 1849, THE LILY first sprang into existence. It was, as seemed, a wild and foolish scheme of the originators of the plan; and as they themselves soon felt when too late to retrace their steps: Many discouragements arose, and dark clouds lowered upon the enterprise ere it was fairly entered upon. But the Prospectus had gone forth. Descriptions had been received to considerable amount—and promptly on the promised day THE LILY greeted its readers with a HAPPY NEW YEAR. But owing to a train of circumstances needless to relate, the little blossom gave signs of death ere it had been two months in existence. This was prophesied by the wise ones at the outset—for what else could be expected of an enterprise entered into by women? and those women inexperienced and incapable! In this state of affairs, when rough winds were threatening to nip the tender bud, to save the credit of our sex, and preserve our own honor, we breasted the storm—all inexperienced and incompetent as we were for such a task, and took upon ourselves the responsibility of keeping alive the weakly "offspring" thus unfortunately ushered into life. Deserted as it was by those most instrumental in projecting the plan, we had naught to rely upon but our own energy in this great undertaking. Oh! how keenly did we feel the weight of responsibility!—how our sensitive nature shrank from the duty!—how sensible were we of the risk we ran, and of the obstacles which beset our path!—How many anxious days and sleepless nights it caused us! and how many tears were shed on account of it! and, oh! how we longed for the year to pass away, that we might lay aside this weight of care and retire from our labors. For we were fully determined, having performed all that was promised, to stop the paper with the close of the volume.

The year did pass away, and the volume of publication was paid, and the paper free from debt. This had been accomplished by untiring assiduity and perseverance on our part; and now as the year drew near its close, we were persuaded by friends to continue the publication another year. We shrank from its duties and responsibilities, yet we must confess we began to take a little pride in showing to the world that a woman can successfully carry on a business enterprise, and that too unaided by the "sterner sex";—and so we entered upon the second year. This year too, we resolved should be the last; and so decided was our determination in this, that when the time came for issuing the last number of the second volume, we had an article put in type making the announcement of discontinuance. But some unseen power seemed to direct otherwise—some voice to whisper "Do it not!" We hesitated, we wavered, and finally as though led by some unseen hand, we wended our way to the printing-office, withdrew the article and substituted one of a different character; and THE LILY entered upon its third year.

That year was an eventful one! Our adopting a new style of dress brought both ourself and our paper into notice, and gained for us a world-wide notoriety. Woman's cause was rapidly gaining strength, and this too brought strength to us, and support to our paper. Warm friends gathered around us, and bid us "God speed." Words of cheer and encouragement were lavished upon us. The cause needed our labors—woman needed an advocate—and THE LILY could not be spared.—And so the third year, and the fourth, have sped away; and now more than ever such papers are needed to point woman to the path of duty, and strengthen her therein,—to combat existing evils, and point out a remedy for them. No chance seems left for us to escape; and that same invisible hand seems leading us forward—almost against our desires. We would there were a dozen such papers where there is but one now; but we would also that other hands and heads than ours had the direction of them.

During these four years the entire charge and control of THE LILY, both in its editorial and financial departments, has devolved upon us alone. In addition to this, we have filled the office of assistant Post Master, as also that of housekeeper. How well we have discharged the various duties

devolving upon us, we leave it for our readers, and those who best know us, to judge.

And now as we enter upon the fifth volume of THE LILY, and the fifth year of our editorial life, we do so with mingled feelings of joy and sadness. We feel sad in view of the power which that great enemy to the happiness of our race—that curse of man, Intemperance, still holds over the tens of thousands over whom it bears away. We feel sad when we remember the thousands of our own sex who are dragging out a toilsome, weary, wretched existence—victims of man's inhuman laws, injustice and cruelty. We are sad at thought of the blindness and hardness of heart of those who shut their eyes, and stop their ears, to the sights and sounds of misery around them. But while these things sadden our feelings, they add strength to our purpose of battling against them, and doing what we may to stay the fearful ruin, and usher in a more glorious era.

We rejoice in the signs of progress which we see around us. We rejoice in the spirit that is aroused on the subject of temperance, and the promises which the future betokens, of freedom for the millions of thousands of our race. We rejoice in the efforts that are being made for the emancipation of the millions of man-enslaved sons and daughters of Africa on our soil. We rejoice in the uprising of the women of our country to plead their own wrongs, and demand their rights,—in their awakening to a sense of their responsibilities and duties, and bursting the fetters of superstition and ignorance which have so long held them bound to an inferior position, and prevented the full development of all their faculties of mind and body. It is a source of joy to us to know that THE LILY has been instrumental in awakening the dormant energies of many, and arousing them to action. It has called into being new thoughts, new hopes, new desires and aspirations, and strengthened, and encouraged many weak and wavering ones.

Evidence of this is daily shown us in the letters of stranger friends, which are laden with words of hope and thanksgiving for the good our little sheet is doing; and the praises and blessings of many are showered upon us.

We recognize the hand of God in this awakening of woman to new and higher duties, and we feel to lean upon Him as we go forward in the wide expanding field of labor before us—trusting that He who has sustained and blessed our enterprise thus far, will continue to direct and guide our efforts in the future.

Thus briefly have we sketched the history of our LILY. The tender bud of four years ago, with our nursing and care, and many a dew-drop, has become a sturdy tree, and its influence is wafted on the far-off breeze,—and might but neglect on the part of those whose duty it is to water and nourish it, can check its growth or lessen its beauty and usefulness.

#### WOMAN'S TEMPERANCE MEETING.

The temperance women of the State will hold a meeting in Albany on Friday the 21st of January. It is hoped that all women interested in the Temperance cause will make an effort to attend; and especially that the various temperance organizations of whatever name, will be fully represented by delegates. The fare on the cars will be reduced one-half to persons attending the meeting at that time; and this expense, for one delegate at least, can be paid out of the treasury of the society which they represent. Men will be going to Albany at that time from almost every village, as delegates from the Sons, Templars, Samaritans, and other organizations, and this will afford company to such women as do not like to go alone. This is a matter which deeply concerns woman, and it is fitting that she manifest her zeal and her desires by her presence on that occasion.

Able speakers will be secured to address the meeting, and an appeal will be made to the Legislature in behalf of the women of the State.

#### PETITIONING FOR THE MAINE LAW.

The Rochester Journal, Cayuga Chief, and other papers are loudly calling upon the women to engage in the work of circulating petitions.—We take pleasure in being able to inform them that the women are at work. We have within the last month distributed some fourteen hundred copies of the printed form of Petition for the Maine Law among the women of our State. The applications for these petitions have been more numerous than we expected, and still they come.

Many of the letters we receive ordering petitions, are filled with cheering words of hope and encouragement, and afford the strongest evidence that our sisters of this Empire State are aroused to the importance of their raising their voices, and exerting their influence, to put an end to the destructive traffic in intoxicating drinks.

This is well! Let the petitions of women continue to go up to our State Capitol, until our

Legislators shall no longer spurn us from their halls. It is the privilege of even the lowliest of God's creatures to cry aloud for mercy, and for justice, and shall not the prayers of the tens of thousands of drunkards' wives in our State, and their ten times ten thousand worse than orphan children be heard and answered?

If each of the fourteen hundred petitions we have issued should be returned to Albany with an hundred names attached, what an expression of popular feeling would it present to our rulers! This, and even more than this, can, and will be done, if all do their duty.

Work then sisters, with a will, in the short time that remains before our meeting in Albany on the 21st. Divide your villages into districts, and appoint a committee who will take each their part, and call upon every woman for her signature. Pass no one by without giving her an opportunity to sign, or to refuse.

It is earnestly desired that women have their petitions ready for presentation at the time of the Albany Meeting on the 21st inst. They may be directed to us, either at Seneca Falls, or Albany, up to the 15th or 18th—or if, at no time to reach us at either place before the meeting.

Later than that, they should be sent direct to the Member of Assembly from the several districts.

#### OUR NEW HEAD.

We take great pleasure in telling our readers that the new head which adorns our first page was engraved by a woman. It is the work of Miss OLIVIA H. FRASER, of Elmira, N. Y., and we think will compare favorably with any similar work done by men. It does our heart good to see women thus competing with men in various occupations which he has hitherto considered exclusively his own. We doubt not Miss Olivia appears quite as modest while handling the engraver's tools, as she would idly lounging on a sofa in the parlor, weeping over the last new novel.—And it is quite probable she feels as well satisfied with earning a man's wages at this business, as she would with the two or three shillings a day which she might earn by plying the needle within "her own appropriate sphere." We shall soon have done hearing of "man's business," and "woman's business," and "woman's sphere;" for woman will pursue such business as she likes, and make her sphere as broad as the world.

We now have women printers, women engravers, women daguerreotypists, women telegraph operators, women doctors, and women priests—and we know not what else. May their numbers increase.

We recently conversed with Mrs. FRASER, and she told us that she was quite content with her life of business.

Isaac Stone related an incident when here last fall, which it will not be amiss to relate in this connexion: She entered a cabinet shop somewhere in Mass., not long previous, and was surprised to see two women at work there. One was working at a turning lathe, getting out table legs—the other making drawers for tables. She watched them for a time, "and," said she, "I did not see but the woman at the lathe turned the legs as neatly, and smoothly, as a man could do it. And the woman who made the drawers struck the nail on the head as true, and finished her work as well, as a man could do it. I asked her if she liked the business. She said she did." "To be sure," said she, "it makes our hands larger and harder, but I had rather have a hard hand with ten shillings a day in it, than a soft, delicate hand with two shillings a day."

This sentiment is being adopted by many women in our country. A hard hand and ten shillings a day, is a thing to be proud of. Let it prevail, and woman will not long be the dependent creature of former days, or be forced to marry for a home and support.

#### TEMPERANCE TRACTS.

A variety of tracts designed to show the duty and influence of women in the temperance cause, have been published by the Women's State Temperance Society, and will be furnished to Societies or individuals wishing them for gratuitous distribution, at two dollars per thousand, or five hundred for ONE DOLLAR!

A number of these tracts have been left with us for disposal. A letter, post-paid, enclosing an order and remittance, directed AMELIA BLOOMER, Seneca Falls, N. Y., will insure the prompt return of the tracts by mail, with postage paid thereon.

Subscribers are coming in finely—many thanks to our friends. If they will continue thus to favor us for a few months to come, we shall stand in no fear of THE LILY's drooping for want of support.

We are under many obligations to the agents of the Woman's State Temperance Society for the aid they are rendering us. Through their efforts our paper is introduced into many new sections, and gaining many new friends.

## MR. MARSH AND THE STATE SOCIETY.

It is unfortunate that these Ladies hold in such painful remembrance the discussion in the State Society at Syracuse in June last. Those discussions did not relate to them, but to a constitutional question of the State Society, which had to be decided according to the constitution; though against their desires. It would almost seem that they hope for gain of some sort from the cry of persecution. This certainly is beneath them and their cause. Neither they nor their cause have greater friends than the Presbyterian clergy.

[Jour. Am. Tem. Union.]

Mr. Marsh has either forgotten what took place at the meeting of the State Society at Syracuse in June last, or he wishes to cover up the truth of the matter. By a moment's reflection he may recall the fact that it was Mr. Mandeville's ungentlemanly and insulting remarks, and his denunciations of the Woman's State Temperance Society that called forth the disgraceful discussions which have blackened the fame of the State Society and exposed it to the reproach and shame of the world. He may further remember that those discussions did relate, not only to the Woman's Society, but to its delegates then on the floor of that meeting; and that the remarks of Mr. Mandeville were in many respects personal.

It was a sentence in the Secretary's report, halting our new organization as a co-worker in the temperance cause, that called out the discussions, and led to the hot debate in which several of the "Presbyterian clergy" made themselves conspicuous by their anchristian and ungentlemanly bearing. After this came the constitutional question. Miss Anthony arose to make a remark, but ere she got further than "Mr. President," was silenced by one of her "friends" of the "Presbyterian clergy," who denied woman's right to speak in that meeting. Thence arose the discussions on the constitutional question, which was decided—after a lengthy debate which would have been disgraceful to men of far less pretensions, and which was conducted with great unfairness—by denying woman's right to open her mouth in the meetings of that Society.

We wonder not that Mr. Marsh is sorry to see the matter held "in painful remembrance," or even remembered at all by the Woman's Society, and the ladies who were chosen as its delegates on that occasion. If we mistake not some of those who sustained the action of a few of the "Presbyterian clergy" on that occasion are heartily ashamed of their doings, and would gladly blot them from the remembrance of the world. But repentance comes too late. A report of the whole matter was carried with lightning speed over the whole extent of our country, and has become a matter of history. No regrets, or attempts to justify or smooth over, on the part of the State Society, will ever restore them to favor with the public.

Mr. Marsh says the matter "had to be decided according to the constitution." For one we could not see how the constitution was in danger of being violated by the uttering of a few words by a woman, so long as that document said nothing about women. The fact that women are allowed to become members of the Society under its constitution on the same terms with men, would seem to imply that they had a right to an equal voice in its proceedings; and so long as the constitution is silent on the subject it certainly would be no violation of it to grant to woman the right which the payment of her dollar entitled her to. Common politeness and decency, at least, would dictate that a lady should not be gagged down should she respectfully address a few words to the President of any meeting. What then can we think of a body of the "Presbyterian clergy," who not only do this, but who endeavor by misrepresentation, vulgarity and insult to intimidate women, not only from presuming to speak in their meeting, but even from holding those of their own. Deliver us from such "friends!"

While we greatly respect and reverence the office of the priesthood, we can but believe many men have mistaken their calling, and presumed to take upon themselves that office when not God-appointed. For such, although they be considered oracles by their followers, we entertain no higher respect than for others who manifest as little of the spirit of the true christian. We know that among the Presbyterian clergy the temperance cause, and the Woman's Society has many friends; and we know, too, that there are many of their number who manifest a devoted, self-sacrificing christian spirit, and are an honor to their sacred office. But when we remember the scenes enacted at the meeting of the State Society, and recall the intemperate language, and the anchristian spirit which there broke forth from some of the "Presbyterian clergy" we feel that there has at least a few wolves in sheep's clothing crept into the ministerial office, and that on that occasion they threw off the disguise and appeared in their true colors. We say again, we respect no man because he is a minister unless he prove worthy the sacred office; and we

shall not hesitate to speak our opinion of any clergyman who forgets what belongs to a gentleman and a christian, and proves himself the opposite of both—be that clergyman our own pastor, or one of "the Presbyterian clergy."

The truth of the matter is, the State Society meant to aim a terrible blow at the Woman's Society which should terrify and annihilate it.—Or rather, perhaps we should say, such was the design of our "friends, the Presbyterian clergy," who are the oracles of that Society. But they have entirely failed in their object.

The Woman's State Temperance Society still lives, and has become a formidable rival in the way of their conservative brothers; and it will take more than a Mandeville, a Fowler or a Wiesner to overthrow it.

We will do Mr. Marsh the justice to say that he acted throughout the whole meeting at Syracuse, in a cool and gentlemanly manner; and we believe had not the opposition to the Secretary's report been raised by another, he would have given it his sanction. But after the question was up he felt bound to sustain his party, right or wrong, and if we mistake not, voted with them throughout.

## SIO PREMIUM.

The agents of the Woman's State Temperance Society in travelling through the country, have continually felt the need of more efficient tracts on the subject of Temperance. Hitherto we have purchased tracts of the Men's State Temperance Society; but we find they do not fully meet the wants of the people,—dealing more in statistics—dwelling more on the surface of things, instead of going down to the great foundation principles on which this cause rests. We propose to publish our own tracts in future, and to lay before the people our views on this great moral question.

That we may more fully bring into this cause the feminine element, and incite the women of our State to more zealous and efficient action, we propose to enlist their sympathies and their talents in the great work before us, by engaging their pen in the work of producing a series of Temperance Tracts. The sum of TEN DOLLARS will be paid to the woman who shall produce the best tract entitled "THE DUTY OF THE DRUNKARD'S WIFE"—the tract to contain either four or eight pages. The manuscript may be presented at the time of the Annual Meeting of the Society to be held in Rochester, in June 1853. Or they may be directed at any time previous, to MARY H. HALLOWELL, Rochester, N. Y., or to AMELIA BLOOMER, Seneca Falls, N. Y.

The articles will be submitted to an intelligent committee chosen by the convention, and the premium paid according to their decision. All manuscripts submitted for the premium, to become the property of the Society.

By order of the Executive Committee,  
ELIZABETH C. SMITH, Secy.

L. N. FOWLER, of New York, will commence a course of Lectures on Phrenology and Physiology, at Concert Hall in this village, on Monday evening, Jan. 3. The high reputation enjoyed by Mr. Fowler as a philanthropist, and a lecturer, will be sufficient to fill the hall with the intelligent and progressive portion of our citizens.

WOMAN'S RIGHTS ADVOCATE, No. 1. By Mrs. C. M. Severance, Cleveland, Ohio.

This is the first of a series of pamphlets to be published by the Woman's Rights Association of Ohio. We have been favored with two copies—one from the author, the other from an unknown friend. It contains twenty pages and is written with decided ability. Its arguments are sound and convincing, and will have weight with all readers who are earnest seekers after truth. We hope to be able to lay the whole, or a part of it before our readers.

It is said that a smart application of the "birch" sometimes has a salutary effect upon naughty boys. We judge this to be true in the case of the editor of the *Genesee Courier*; for no sooner did he feel the smart of our "keen two column article" of a month or two ago, than he becomes for the time being as gentle as "a sucking dove." Hear what he says of THE LILY:

"THE LILY."—That delicate Lily published by "MRS. AMELIA BLOOMER" Seneca Falls, is a curiosity in its way, a little wee bit of a mouthy sheet, but full of rich, racy things, and well worth double fifty cents a year. We could ill spare it from our ex. list, and cordially recommend all our friends to secure a copy."

By the way, neighbor Atwell, how is it about your publishing that said article of ours? We sent you a second copy of *The Lily*—was that, too, "spirited away?" Ah! that was a rash promise of yours, as you no doubt felt on second thought.

GLEASON'S PICTORIAL.—A new volume of this beautiful paper commences with the new year. It is to be improved and beautified even beyond the last year. As a work of art and literature, we heartily commend it as worthy of a widely extended circulation. In clubs of eight it is furnished at the low price of two dollars. Single copies \$3. F. Gleason, Boston, Publisher.

## NOTICES OF THE LILY.

Our brother and sister editors are saying so many fine things of us it almost makes us vain, and had we large "self-esteem" there might be danger of our being spoiled with so much praise. But Phrenologists say that bump is not very prominent on our head; so while our "Love of Approbation" is gratified by having our doings thus approved of, the consciousness of our shortcomings, which we ever feel, will prevent our being too much elated by the many tokens of kindness and regard showered upon us, not only by the editorial fraternity, but also by hundreds of kind friends who are readers of our LILY. We are not in the habit of publishing notices of our paper, but it seems to be due to those who have spoken of us so favorably that we show our appreciation of their kindness by some acknowledgment. We give below a few of the many similar notices that have met our eye:

"THE LILY," is the title of a little monthly journal edited and published by Mrs. AMELIA BLOOMER, at Seneca Falls, and "devoted to the interests of Women." That is its sole creed, its being's end and aim, and well does it prove that devotion. THE LILY is a small paper, but it is full to the margin with interesting articles, on the various topics embraced in its plan. The price of the paper is only 50 cents a year, and we agree with Mrs. BLOOMER in thinking that its circulation should be doubled. The last number hints at a more frequent appearance hereafter." [Rochester American.]

"THE LILY.—The Lily is the only genuine Woman's paper that we have an acquaintance with. It is edited and published by Mrs. BLOOMER herself, and nearly all its articles are written by ladies. She edits her paper with decided ability, and retaliates with admirable severity on those chivalrous masculinities who make war on her because she advocates the rights of her sex. She commences the fifth volume of her paper on the first of January, and proposes to issue it semi-monthly, at the low price of 50 cents a year.—Any person sending her six subscribers and \$3, will receive a seventh copy gratis. Address AMELIA BLOOMER, Seneca Falls."

[Yates Co. Whig.]

"THE LILY.—We are glad to see that this beautiful flower is hereafter to unfold its petals semi-monthly, instead of monthly; and its subscribers will probably be glad that its yearly price, 50 cents, is to remain the same. It nobly vindicates the cause of temperance, and the elevation of woman to her proper position in life. Now that it is to be published twice a month for the trifling sum of 50 cents a year, the women of the State ought to come forward and give it a bountiful support. We hope some female, in each town of this county, will take it upon her to send as many copies as she can from her town. Address Amelia Bloomer, Seneca Falls, N. Y."

[Wy. Mirror.]

"THE LILY.—This is the excellent paper of AMELIA BLOOMER, published at Seneca Falls, N. Y. It is a fine sheet, a year. It has reached the 10th number of the 4th volume. It has many fine contributors, and contains a vigorous, warm, able pen. The editor must have done a great work in New York, for her pages are filled with co-operation and encouragement from all parts of her State. The Lily is a most valuable periodical and labors faithfully and strongly for the christian cause for which the leading women of the country are making laudable efforts." [Genius of Liberty.]

"THE LILY"—our beautiful New York sister, edited by Mrs. BLOOMER—grows better and better; and is about as good as a paper can be, allowing that progress is the law of all truth. It is devoted to Temperance and Equal Rights. Terms one dollar per year." [Windham Co. Dem.]

You mistake, sister Nichols. Look at our terms again.

The *Cayuga Chief*, *Cleveland Commercial*, and some others, have copied our Prospectus at length, for which we feel under obligations to them.—The *Ovid Bee*, *Seneca Observer*, *Public Servant*, *Carson League*, and a host of others have noticed us favorably, but we have not room for them all. We return our thanks and a pretty bow to each of you, friends, for your fine compliments.

THE WATER CURE JOURNAL.—There is no more valuable publication in the country—none that is calculated to do so much good to the physical man, and enlighten the minds of the people on the laws of life and health, as this Journal.—More than ten times the cost of it will be saved yearly in doctors' bills, by every family who take, and read it. It contains a great amount of instruction on the treatment of disease, and the preservation of health, and gives many valuable facts and suggestions which cannot fail of benefiting those who read and observe its teachings.

A new volume of *The Journal* commenced on the first of January, and now is a good time to subscribe. Terms one dollar a year—or twenty copies for ten dollars.

"Dr. Howe has examined almost the entire number of cases of idiocy known in Massachusetts, and the result is, that in all but four instances, the parents of these idiots were either intemperate, addicted to sensual vices, scrofulous, predisposed to insanity, or had intermarried with blood relations." [Rochester Journal.]

And yet Father Chipman says, the idea of separating the intemperate and vicious parents of these idiots, and thus checking such frightful results, is abhorrent to the moral sense of society!

## MADISON COUNTY TEMPERANCE UNION.

The Annual Meeting of the Union for the election of officers, and the transaction of other business, will be held in the Presbyterian Church in Peterboro, on Tuesday, January 4th, 1853, at 11 o'clock A. M. The afternoon and evening will be devoted to discussions in regard to the "Maine Law," and the means to be employed to secure its enactment by the Legislature at the next session. Eloquent advocates of the cause will be present, and it is earnestly hoped that there will be a large representation of the friends of temperance from all parts of the county, to participate in the deliberations of the Convention, and help forward the movement. Petitions will be obtained for distribution among the members of the Convention.

W. B. DOWNER, Agt. M. C. T. U.

## TRACTS.

FIVE HUNDRED TRACTS FOR ONE DOLLAR!!

The Ex. Com. of the N. Y. State Temperance Society have just stereotyped a number of tracts adapted to the times, and solicit orders for the same. Five Hundred Tracts (four pages each) will be sent by mail to any portion of the United States, this side of the Rocky Mountains, postage paid, for ONE DOLLAR!! Larger Tracts in the same proportion. Orders solicited. Let every Temperance Society, Clergyman, and Sabbath School in the Union, send for a package of Tracts. Address, Wm. H. BURLING, Corresponding Secretary, No. 8. Exchange Building, Albany.

For The Lily.

## THE DISTILLERY.

I had no idea that a Distillery in the neighborhood would give so great a variety to life about it. Beside the exquisite perfume of which I have told you before, there are connected with such an institution many things to attract both eye and ear, quite suggestive of subjects for serious thought. No situation could be better than ours for the enjoyment of all these peculiar advantages.

In the first place near us is an extensive park, in which ever and anon, for a few weeks at a time, the retainers of our distinguished distillers assemble by the hundreds, and hold a sort of convention, or jollification—discussing by day the grave questions of bread-stuffs, and the price of pork, and by night devoting themselves to the cultivation of the science of music—especially to the practice of the vocal exercises; and, be it known to you, the patrons of this institution have a chorister of their own, who discourses his music so audibly as to be heard half a mile off. Some village ladies who pretend that the monotony of his strains makes them nervous, have facetiously dubbed him the "torn chorister," and made bold to question his artistic taste; but they have yet to hear his pupils. One must pass a bright moonlight night at our residence, to appreciate the full effect of a partimento with its solos and full choruses. What a lullaby for us untroubled democrats!!—Now the beaux and belles at Saratoga think themselves peculiarly blessed in hearing a full band play whilst taking their dinners. Our metropolitan deems it a great treat to spend a few hours at the Astor Opera, to hear some Italian troupe;—but what are such short-lived joys to mine? Think of a serenade the entire night, for weeks in succession!! How soothing to the wakeful!—how elevating to the dreams of the sleeper! Oh! that a Mozart, a Beethoven or a Pestal might have lived to share such bliss with me!

These seasons were gala-days to our young fry, who kept up a constant interchange of civilities with their new neighbors; and after many social chit-chats, they agreed that all obstructions to the most friendly and intimate intercourse ought to be removed. Accordingly they, learning, I suppose, that we were in favor of the largest liberty, like true levellers, threw down the partition wall between us, thus giving us free access to the park, and the privilege to roam at pleasure over twenty acres of hill and dale, asking in return only an occasional promenade in our shady retreat.

They made their first visit to us en masse one Sabbath morning. The honor was so unexpected, and our capacity so inadequate for the entertainment of such a troop, that we were thrown into the greatest trepidation. No wonder we did not receive them with the courtesy due their numbers and commercial importance! So far from bidding them welcome to our luscious fruits and vegetables, I am sorry to say we sent messengers in all directions begging them to return to the park; and the comical gravity with which they did retrace their steps was quite amusing. Two of their number were special favorites with our young fry,—one, surnamed "Short-Legs" and the other "Curly." These were chosen for the purpose of seeing which could be brought to the highest condition by feasting on fruit. The experiment had been going on about one week.—"Short-Legs" had just disposed of one tree of sweet apples, and "Curly" of several bushels of greenings, which they had received through two generous knot holes in the fence, when the philosophers were discovered and the whole thing stopped at once—the owners of the fruit having experiments of their own to try in another direction. All intercourse was then interdicted, as worldly wisdom suggested that there was nothing to be gained by keeping up an expensive acquaintance. The retainers took our coldness so much to heart, that shortly after they left the park and went into winter quarters on the banks of the river.

But no sooner was the park vacated than a new object of interest presented itself to us daily.—Ever and anon some small boy, his face radiant with joy, would run by, bearing in his arms a beautiful little pig, whose plaintive squeal always called forth my sympathies, and interested me to know whence they came, and their destiny. On inquiry I learned they were given to the boys, at the "Institution." Now in view of the fact that our southern chivalry sell their young subjects,

the benevolence of our citizens is worthy of note. Then too, they not only provide homes for these wee ones, but they send them their pap regularly. With my own eyes I have seen load after load go by, and as the carriers generally strow our plank walk from end to end, I have been able to ascertain by chemical analysis its exact nature, and to learn its admirable properties for the development of these young subjects. At first I was rather pained at the thought that these tender ones were separated from their natural protectors; but when I reflected on the high birth and noble destiny of these parents, and the urgent necessity that existed for them to devote all their time and energy to their own growth and perfection, I felt consoled. High birth! and noble destiny!! for is not a pig, reared in a splendid residence on the banks of our majestic Seneca, and when of age sent by the lightning express to the metropolis of our country—thence perchance to become a component part of his honor, the Mayor, or one of the Common Council, a very different caste from him who lives and dies at the door of an Irish cabin, to re-appear but in a Patrick or a Biddey?

But I must cut short my philosophizing on the destiny of pigs, and the benevolence of Distillers—promising you another chapter in good time.—One thing however, I must say in closing, and that is, that in the course of human events we should leave our present abode, and wish to sell out, our first effort shall be to the Patrons of the "Institution," inasmuch as we are indebted to them for all our peculiar advantages; which to persons of refined taste would increase the value of this place at least one half. E. C. S.

RED CREEK, Wayne Co. N. Y. }  
November 30th, 1852. }

Mrs. BLOOMER—Respected Lady:—By the request of many of the inhabitants of this place I herewith send you an account of the proceedings of two meetings lately held here—it being earnestly desired that they may be published in that favorite, "The Lily."

On the evening of Sunday, the 28th inst., a meeting was convened at the M. E. Church, A. Snyder, Esq., in the Chair. The meeting was opened by prayer from Rev. A. Brooks. Mrs. H. A. Albro, and Miss S. Anthony, were then introduced to the meeting as lecturing agents of the Woman's New York State Temperance Society. Mrs. Albro addressed the meeting with much feeling, and created a most desirable impression. Miss Anthony followed, and the moral courage with which she scoured many fashionable vices, and marked out noble paths for Woman, held a large audience in marked attention. Many of both Ladies and Gentlemen became members of the State Society. On motion it was

Resolved: That we tender the Lady Speakers our warm thanks for their instructive entertainment.

The meeting closed with a Benediction. On the evening of Monday, the 29th inst., a second meeting was convened in the same house, Mr. S. Howland in the Chair; Prayer by Mr. Brewster. Miss S. B. Anthony, by her invitation, then addressed the meeting on the subject of Reforming our National Policy. The house was full and the attention most excellent. On motion it was unanimously

Resolved: That we have the deepest interest in the many important questions which have been presented to us: That we return our most hearty thanks to the Speaker for her able address, and wish herself and co-workers a "God-speed in their noble labors."

The meeting closed with a Benediction. These assemblings were quite unexpected, having each been convened upon a few hours notice. Yet notwithstanding this, and the extreme unpleasantness of the weather, the meetings were very large for our village, the house being completely filled. It was new to have a woman publicly present great moral subjects from the Desk, and many came to listen merely out of curiosity. But the many arguments which were presented in defence of such a course were also new; and so unanswerable were they, and such a practical proof of woman's capacity did the ladies present, that the openly opposing were quieted, and the doubting became advocates. Such a moral impetus had not for many years been given to this community, the labor of three ministers notwithstanding. We have been startled and awakened, and though the scales of prejudice may prevent us from at once seeing the day in all its beauty, we have hopes that a little rubbing will open our eyes to the full glory of Truth. W. H.

FROM MRS. GAGE.

DEAR Mrs. BLOOMER:—I am most happy to be able to say to you, that the Ladies of Ohio are agitating the propriety of calling "a Convention to meet at Columbus (our State capital) during the session of the State Legislature of 1852-3, to take into consideration the expediency of forming a Woman's State Temperance Society."—Such was the substance of a resolution passed by a Convention held at Medina, of which your former correspondent, Mrs. M. A. Bronson, was President. This move cheers my heart, for I feel that if the women of Ohio once awake to their own true interest upon that subject, a mighty work can, and will be done—must be done, and done speedily. Our present Legislature, as we are at present advised, has a majority against the Maine Law movement. That majority is not large, and with woman's hope, and woman's perseverance, we mean to struggle for the right; and if we fail this time, to strive on, strive ever, till the goal is won. The Senator from our District died a few days since and a new one is to be elected. The temperance men, who have an undoubted majority in the district, have made the Maine Law the test question, so that the race is not now between Whig and Democrat, but between temperance and anti-temperance men.

Thus in Ohio things are approaching a crisis, and I am prone to believe that there are few men in our State who would take the position of the Rev. Mr. Mandeville, at Syracuse, at least I

earnestly hope there is not,—for it seems to me a strange idea, that the accident of sex should preclude us from being efficient actors in the cause of morality and humanity, because forsooth, the men have at last opened their eyes to the wrongs and abuses that are oppressing society, and have made efforts to redress them. I earnestly hope that the time is not far off, when we, following the example of New York, will have our Lady Lecturers pleading the cause of woman before the people, and showing up, in all its hideous deformity, as woman only can, the wrong, the misery and degradation, put upon her sisters by their self-constituted and self-styled protectors. "Heaven save me from my friends," if such they call themselves;—men who will walk into the legislative halls, and too far gone in inebriation to stand upright without the aid of their desks, will make the law that is to govern me and my household.

How long, Oh! how long, is woman to rest satisfied with such rulers? How long will she fold her hands and say, "we have rights enough!" Is it not strange, Mrs. Bloomer, that our women cannot see where they stand? The Whig will not willingly allow his own brother to Legislate for him, if he chance to stand antagonistic in his political faith. The Democrat would repudiate his own father if he were a Whig. Neither would feel that their rights or interests were safe for one moment in the hands of the other. And yet these two great parties, who are so scorn upon their lips, and contempt in their hearts, because we fear longer to trust those who have made such miserable failures in legislating justly for us, even while they are themselves, many of them, becoming aware of their inefficiency, and are crying out to us, "help or we perish." In the cause of Common Schools, of Temperance, Anti-Slavery, Agriculture, they are praying our aid. They have more for us to do than we are ready to perform—only they must "boss the job." But how long will it take our women, who pay their fee as members of Societies, and vote their yea and nay, to learn that they have interest elsewhere; and to learn too, that it is not exactly in accordance with their true dignity of character—their humanity, or their womanhood to be used or set aside, as it pleases their self-constituted lawgivers? I fancy not long. Yours Truly,

FRANCES D. GAGE.

For The Lily.

"COME UP AND ARGUE THE QUESTION."

Mrs. BLOOMER:—One of the number (which embraces all that constitutes the true nobility of woman) has described the subject of "Woman's Rights" as the most magnificent reform that has yet been launched upon the world—and being often deeply impressed with the truthfulness of this remark, I am led to enquire is there an individual, especially among the professed friends of the cause, who would hurt woman from this noble, god-like position—from a standpoint which betokens the final redemption of our race, down to the heathen notion, that what is morally right for man to do, is morally wrong for woman to do? The cry of "too fast and too far" has been every first effort of the female mind to save its powers from the conflict of the world, and to the present time.

Indubitably however, to all who are true to the cause, the time has come when the progress towards the exercise of woman's rights, and God-given powers, and proved by the fact that they were endowed with a capacity for equal privileges of knowledge, and independence of judgment with the other sex—and that the higher nature of woman would finally achieve a glorious triumph. This tendency has not failed to exert its salutary influence on our own destinies until the spirit of progress now demands, not the liberties of an isolated few, but of one-half of the human race.

I am inclined to the belief that those who are imbued with the true spirit of progress will not fail of making a proper application of the term "indelicacy," as applied to "Woman's Rights Controversies," and their objects. We may learn to discriminate by the proposal—expressed as implied—to lower the Woman's Rights standard—upon which is stamped true moral sublimity—down to the views and feelings of assailants—and in presenting the idea that woman's human and moral natures are so antagonistic that one forbids the full and free exercise of the other—that although her soul is immortal, her moral responsibility as a rational, accountable being is not so irrevocable and personal as that of her peers.

Exercised by the same feeling the Brainin and the Persian would be as much horrified to see one of their wives expose her face to a public assembly, as those assume to be at the present time who would restrict the members of Woman's Right's Conventions to their own opinions for a rule of morals, manners and conduct.—An occasion for fault-finding may incidentally occur, as in the case of Mr. Hatch at Syracuse, which however had no necessary connection with, or tendency to affect the great objects of the Convention.

For one I am not willing to admit that any course of reasoning, which tends to degrade the female sex and to circumscribe woman's capacity for moral freedom, or attempts to limit her sphere of action when reason, conscience, and the right guarantee to her the most perfect freedom, will essentially injure the cause, or counteract the great good that has been, and will continue to be accomplished by the combined action of those who meet in Convention to impress upon the minds of the people the important truth of woman's true position in the world, and to devise ways and means for her elevation and advancement. The sixteenth century of the 19th century has very little to fear from a policy which has been handed down to us by the eastern despot of a harem, who even regards common household civilities, when extended to the females of his family, as a violation of the delicacy of his private life. Still, it is matter of regret, that though the shadows which have so long lingered darkly over our destiny are at length retreating before the glorious dawn of gospel philanthropy, relics of Mahomedan usurpation yet remain, so slight

it may be that a brief space of time will sweep them into oblivion.

In the language of Mr. Phillips, the great orator and champion for the right I would say—"Come up and argue the question" of woman's high calling "and say whether this most artificial delicacy on whose Moloch altar you sacrifice the virtue of so many is worthy the exalted homage you pay it. Argue the question, set it full before the people, and then leave it to the intellect and the hearts of the men and women of our country, confident that the institutions under which we live, and the education which other reforms have already given to both sexes, have created men and women capable of solving a problem even more difficult, and meeting a change even more radical than the one we propose."

J. SUMNER WEBB.

Mrs. BLOOMER:—The following lines were suggested on reading a letter in which ridicule was substituted in place of argument; and as it is so often leveled against the cause you espouse, I send them to you—not claiming anything for their literary merit. E. P. B.

RIDICULE is but the weapon of an addle brain That hath not power to hold an argument! REASON calls it his poor idiot brother, That laughs at all he sees, and knows not why! But thinks all things the same to reason, As they look to him; and wonders why He looks with thoughtful brow, and meditation On what himself thinks so absurd! He knows not of laws that come from God; And which his strong-brained brother sees In all things; from the tiny wing that hums its song

At evening's dewy hour, when all around is still, To vital fluid, which pervades all space.

Reason heeds not these laughings of his brother;

Though oft times his heart is sad that he Can see no further.

He would that he, with him could walk Through the bright fields of nature:

And, with thankful heart, let praise ascend From depths of his own being, for the beauty Of the laws that govern all God's works.

Floral Hill, Mich.

The Lily:

A Semi-Monthly Journal, devoted to the interests of woman; published at Seneca Falls, N. Y., by Amelia Bloomer, Editor and Proprietor.

The fifth volume of The Lily will be commenced on the first of January, 1853, and will be published in folio form on the first and fifteenth of each month, at the low price of fifty cents a year.

It will continue to labor zealously and earnestly for the emancipation of woman from the crushing evils of Intemperance—from the cruel enactments of unjust laws made without her consent—from the destructive influences of Custom and Fashion—from mistaken views of duty and personal effort, and for her elevation to her true position in society of perfect and entire equality in all that relates to her social, civil and religious rights and duties.

Its editorial, original communications, and selections will be calculated to promote these objects, and its columns will always be open to the discussion of all subjects connected with the interests of woman.

The editor earnestly appeals to all those who approve of the objects to which The Lily is devoted, to aid in extending its circulation. The low price at which it is published places it within the reach of all, and it can only be sustained at such a price as will enable it to pay its expenses. Any person sending us three dollars and six cents, will receive a seventh copy gratis. All communications and business letters should be addressed—AMELIA BLOOMER, Seneca Falls, N. Y.

Mrs. BLOOMER, who edits a paper called The Lily, published monthly at Seneca Falls, New York, undertakes in the last number of her journal to give the Winter fashions of the Bloomer dress, in reply to several letters of inquiry which she has received. Among other peculiarities of her style of apparel, she urges her lady friends to wear suspenders, the same as those worn by the men, and in the same manner. There, she says, are better than straps; and she remarks that they are now worn to a considerable extent. At a meeting which was held at Seneca Falls, on the 14th ult., some fifty ladies, from different parts of New York State, attended in Bloomer dress.

WASHINGTON CITY, Nov. 16, 1852.

Mrs. BLOOMER—Dear Madam:—The above I cut from the Daily Republic. I have seen it in several other papers within these few days past.

I am one of those who are favorable to reform in female dress. My wife and myself have from the first wished you success. The success of your enterprise ought to be hoped for by every husband, father and mother.

My wife has for a long time suspended her petticoats from a waist resting by linen straps on her shoulders. You seem to prefer "suspenders, the same as worn by men, and in the same manner."

My wife, on reading the above, remarked that there must be some misapprehension of your views, for how could the suspenders be worn as men wear them without causing an injurious pressure on the breasts.

Although I have not the pleasure of an acquaintance with you, I thought I might venture to ask your true meaning. As several have drawn similar inferences from the enclosed article, perhaps you had better answer this in your paper and send a copy to my address.

Yours, very respectfully,

Our true meaning was expressed in the article referred to. The gentleman and his lady were mistaken in supposing that elastic suspenders will have any injurious effect when worn by women. If any have doubts on the subject they can easily test the matter by personal experience, at a cost of twenty-five or thirty cents. On our recommendation they were adopted by several ladies at Dr. Hamilton's Infirmary, where the body and limbs are much exercised by gymnastics; all were delighted with them, and from none did we hear the least objection.

They should be worn precisely in the same manner as men wear them—(except that they be attached to "petticoats" instead of pantaloons) crossed on the back, and in front fastened to a button on the hip, and also to one placed about

mid-way between that and the middle of the binding in front. They go back of the breasts and cause no pressure upon them at all; while the crossing behind prevents their slipping off the shoulders.

To the wearers of long, heavy skirts, the suspenders are indispensably necessary—and we who wear short, light ones, would not do without them on any account. [Ed.]

## DR. HAMILTON'S ANALYTIC INSTITUTE AND COLLEGE OF HEALTH.

THE treatment in this institution is particularly adapted to Female Diseases. The Falling of the Womb is effectually cured in a short time, without the use of any external or internal supporters, and the patients made able to run up and down stairs with ease, carry weights of from 50 to 120 pounds ten rods at a time, and walk from 10 to 30 miles a day.

Other diseases are cured with equal success; such as Weakness and Falling of the Bowels, Pain in the Back, Side, Shoulders and Head, Spinal Diseases, Kidney Affections, Liver Complaint, Sinking Sensation of the Stomach, Palpitation of the Heart, Dyspepsia, Piles, Costiveness, Difficulty of Making Water, Suppression of the Menstrues, Excessive Menstruation, Whites, St. Anthony's Dance, Neuralgia, Consumption in its first stages, General Weakness and Debility, Congestion, Inflammation, Ulceration and Enlargement of the Uterus, &c.

Invalids in a helpless condition, unable to stand alone, or walk without assistance, are brought to this institution on beds a distance of from one hundred to five hundred miles. Some have lost their voices and cannot speak above a whisper, and their flesh become so tender that the weight of the bed-clothes gives pain—some have wasted away till they appear like living skeletons—some have accumulated a mass of unhealthy flesh—some are deformed, their shoulders displaced, their spines curved, the chest contracted, the ribs settled nearly to the hip bone, the lower limbs drawn nearly to the body, the liver and spleen enlarged, the kidneys affected, tumors in the abdomen, &c. Some are bent forward like persons in old age—some are partially deranged from disease, and from the effects of taking large quantities of laudanum for a long time. These have lost all control of mind and body, and nothing remains to build upon but a shattered wreck.

Scores of such sufferers, with many who are less feeble, resort to this institution as their last hope, after trying various remedies without being benefited. And every patient improves beyond her expectations. The emaciated increase in flesh—the accumulations of unhealthy flesh are reduced—the crooked become straight, the contracted chest expands, the ribs are restored to their natural place; the limbs become elastic and useful, the mind becomes sound, the symmetry of the form is restored, the weak are made strong, and the diseased parts become whole and sound. All who have gone through a course of treatment there, have walked from 2 to 8 miles at a time, and from 10 to 20 miles in a day! and endured as much physical labor before they left the institution as persons in full health. Invalids are not only restored to health by the treatment, but are made physically capable of an active, useful life.

The practice of dragging the system until it is worn down by the harsh operation of medicine, is entirely thrown aside. The remedies upon which the success of treatment in this institution depends are entirely different from those of any other public institution, or private practice in this country; and consequently the practice is also on entirely different principles. Exercise is only necessary to make the system more solid and firm, and to test the cure after the patient is so far restored as to endure it. Some have been cured during the last year in this institution, who had been under an active course of treatment of water, diet and exercise for the last three years without much if any benefit. They found an immediate change after Analytic remedies were applied, and have now gone home astonished at themselves, and a wonder to their friends.

The proprietor would have it distinctly understood, that water is not his reliable remedy.

The use of water, in all its different ways, falls far short of being effectual in the complicated and difficult cases treated in the institution. We have had many from different Water Cure establishments, who had been treated from three to fifteen months, and when they entered the Analytic Institution were unable to dress or undress themselves, could sit up but a few minutes at a time, and walk but a few steps; but before they left the Institution they could run up and down stairs, walk from 5 to 8 miles at a time, and 20 miles in a day.

We can promise the poor, suffering invalid, who has been confined ten or twenty years, a certain, sure and speedy relief from pain and suffering, and an effectual restoration to health and usefulness.—So certain are the Analytic remedies in their effect, and such has been my experience in their application, that I am willing that every invalid who applies for treatment with doubt of being benefited, should require of me a sum of money sufficient to pay the expenses of coming and returning home again, and a written contract to board and doctor them for nothing if they are not cured according to the contract.

If every invalid who has spent hundreds and thousands of dollars for medical treatment, without much or any benefit, would require such a contract before they submit themselves to treatment, they would test the sincerity of medical pretensions, silence quackery, and save themselves from medical impostures. The physician who pretends that he can cure those cases that have been considered hopeless, and dare not, and will not indemnify his patients against the loss of their money, and injury that they may receive if unsuccessful, has no confidence in his treatment, and cares not, any further than to obtain the money, whether the cure is effected or not.

Any invalid coming to this Institution for treatment, on the above statements, and finding them to be untrue, or exaggerated, I will pay all the expenses here and back home again, and five dollars a day while they are investigating the subject.—My responsibility for paying such an obligation can be ascertained by directing a letter, post paid, to the President of the Rochester City Bank, before they come.

All letters must be post-paid and directed to Dr. THOMAS HAMILTON, ANALYTIC INSTITUTION AND COLLEGE OF HEALTH, 217 Exchange Street Rochester, N. Y.